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REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

STUDENT VOLUNTEER MOVEMENT

FOR

FOREIGN MISSIONS.



PRESENTED AT

THE SECOND INTERNATIONAL CONVENTION

HELD AT

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REPORT OF THE EXECUTIVE COMMITTEE

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STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

1. **The Purpose of the Movement.** It is taken for granted by the Executive Committee that all the members of this Convention are familiar with the origin, history and progress of the Student Volunteer Movement down to the time of the First International Convention, held at Cleveland just three years ago this week. Before reviewing its development for the last three years, or considering its present condition, let us fix clearly in mind the main objects of this Movement. They may be stated as follows:

1. To lead students to a thorough consideration of the claims of foreign missions upon them as a life work.

2. To foster this purpose, and to guide and stimulate such students in their missionary study and work until they pass under the immediate direction of the missionary societies.

3. To unite all the volunteers in a common, organized, aggressive movement.

4. The ultimate, yet central purpose, is to secure a sufficient number of volunteers, having the right qualifications, to meet the demands of the various mission boards—and even more, if necessary—in order to evangelize the world in the present generation.

5. Essentially involved in all this, is the further object of the Movement—to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money.

Such are the positive objects of the Movement. It is hardly necessary, therefore, on the other hand, to add that it is not an organization to send out missionaries. Its members all go to the fields through the regular missionary societies. Moreover, the Movement does not usurp the functions of any other missionary agency; it simply seeks to supplement helpfully all existing missionary organizations. That such is the case is shown by the increasing number of indorsements which the Movement has received from those missionary secretaries and missionaries who are most familiar with its work.

II. The Field and its Cultivation. This is a student movement. The universities, colleges, theological seminaries, medical schools, normal schools, training schools—in short, all institutions of higher learning in the United States and Canada, constitute its field. It is true that individual volunteers are doing a great deal of work in churches and in Christian organizations among young people; but the field for the cultivation of which the Movement holds itself in a special sense responsible is the student class of North America. It alone among missionary agencies has complete access to this peculiarly important class.

This Movement was made possible by the preparatory work and influence of the four great student organizations of this continent, viz.: The Intercollegiate Young Men's Christian Association, the Intercollegiate Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, and the Canadian Intercollegiate Missionary Alliance. The Volunteer Movement is an organic department of these agencies. In this way it has a far more direct and favorable approach to the great body of students than it could possibly have in any other way.

Since the Cleveland Convention the field has been cultivated more thoroughly than during the early years of the history of the Movement. This has been made possible by multiplying the agencies of supervision. The following constitute the principal means employed for the cultivation of the field:

1. The Traveling Secretary. This agency is the most potent because the Traveling Secretary comes in personal contact with the field. It has been employed since the inception of the Movement in 1886. The position is usually held for one year only, and by some student volunteer who is nearly ready to go to the foreign field. Mr. W. H. Cossum, of Colgate University, continued in the work after the last convention until the close of that college year, and then sailed to China, where he is doing a strong work. The year following, Mr. J. C. White, of Wooster University, held this position, and is now in India opening up a promising work among the fifteen thousand students at Calcutta. Mr. F. A. Keller, of Yale, was Traveling Secretary in 1893-94. He devoted a part of his time during the same year to office work. He is now completing his studies preparatory to entering the foreign field. Mr. D. W. Lyon, of the McCormick Theological Seminary, at present occupies the important post of Traveling Secretary.

2. The Corresponding Secretary is also an important factor in the cultivation of the field. By correspondence and special reports he is able to keep in helpful touch with all the institutions having volunteers. Mr. Walter J. Clark, of Union Theological Seminary, was the first man called to give his entire time to this work. This marked one of the advanced steps made possible by the Cleveland Convention. Mr. Clark filled the position over a year, and then went to India, where he is already carrying on a successful work. During the few months which Mr. Keller succeeded him he introduced a number of advanced features suggested by his study of the Movement in the colleges. Mr. J. W. Angell, of Wooster University, rendered special and helpful

assistance for a few months. Mr. H. B. Sharman, of Toronto University, has been Corresponding Secretary since last summer, and has brought the office department to an even higher state of efficiency.

3. Corresponding Members and other special visitors have rendered exceedingly valuable service by visiting colleges or representing the Movement at conventions. It will be impossible even to summarize all of this work, as it has not all been reported. The list, however, should include among others the following: Miss Eloise Mayham, who made a tour among the women of a number of colleges of the North; Mr. James Edward Adams, who made a special tour among the colleges of Iowa and Indiana; Messrs. Horace Tracy Pitkin, Sherwood Eddy, and Henry Luce, who have carried on a thorough and extensive visitation among the institutions of New England, New York and New Jersey; Messrs. Lyon, Tomlinson, Mitchell and Kennedy in Illinois; Mr. Binkhorst in Michigan; Mr. Hotton in Wisconsin; Mr. Marshall in Nebraska; Mr. Strong in Kansas; Mr. Hill in Kentucky; Dr. Drew in Virginia; Mr. Kinsinger in Ohio; and Mr. Moore in Pennsylvania.

4. Secretaries in connection with the college department of the Young Men's and Young Women's Christian Associations—international, state, and metropolitan—have given a great deal of time (in the aggregate more than any other agency) and thought to the planting and developing of this movement.

5. The monthly organ of the movement—*The Student Volunteer*—although only recently entering upon its second year, has become one of the most useful agencies employed by the Committee to keep in touch with the volunteers, and to keep the aims and methods and results of the Movement before the Church. The first suggestion of such a paper came from a minister in Cleveland who attended the sessions of the Convention; but it is due to Mr. Keller that the idea was carried into execution.

6. In connection with the college students' summer conferences during the last two years, there has been developed another plan for promoting a more thorough cultivation of the field. Missionary institutes designed to train volunteers for the leadership of the missionary interests of their respective institutions have been held. By this plan men, who are authorities on the most approved methods of developing missionary interest, have been scattered abroad over the college field.

7. The International Conventions of the Movement, though very infrequent, are destined, if we may judge at all by the influence of the Cleveland Convention, to do incalculable good not only in establishing the Movement in institutions of learning, but also in defining its relation to the various missionary activities of the Church.

III. **Problems.** Although some of the most difficult problems which confronted the Movement three years ago have been solved, we are brought face to face with a few which remain. These can also be solved if the delegates of this Convention set themselves resolutely and prayerfully to the task.

1. A close and constant supervision of all the volunteer bands of the United States and Canada is absolutely essential if this Movement is to be a permanent, a growing, and a fruitful one. Over the larger part of the field which has been entered, such supervision has not been maintained. This is due to the fact that the supervising force has not been large enough to cover the entire field in any given year. Such supervision is rendered necessary by the constantly and rapidly shifting character of the student population of our institutions. As a result of our inability to cultivate the whole field each year, it has been necessary to work one year in one section and the next year in another. In some cases we have been obliged to leave whole groups of colleges for as long as three years without a visit. The natural result must necessarily be disastrous.

2. Closely akin to the problem of securing a more thorough supervision of the bands is that of keeping in closer touch with isolated volunteers, and helping to maintain and increase their interest. This includes that large class of volunteers who are obliged to stay out of college or seminary for months or years at a time, for financial, or other reasons. Cut off from the volunteer band and the missionary library, and surrounded often by influences which are calculated to deaden his interest in missions, the volunteer is in great danger of having his missionary purpose weakened and diverted.

3. Another problem confronts us in some quarters, and that is the difficulty of holding volunteers after they enter the theological seminaries. If they leave college with a strong purpose and are thoroughly grounded in missions, the question of holding them does not present insuperable difficulties. But even in such cases it is a real problem to preserve the faith and enthusiasm of volunteers who enter institutions where, to quote a prominent Board Secretary, "from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that the men are all going to stay at home." Add to this the constant pressure brought to bear upon them by home churches, and the solution of the problem is not simplified. In medical schools the difficulty is indeed more serious owing to the crush of work, their absence of missionary, and often even of religious spirit, and a lack of strong Christian student organizations.

4. How to bring the volunteers into closer touch with the missionary societies is another unsolved question. That there has been an increase in applications to the societies during the last few years, taking them as a whole, is very clear. The increase has been marked in the case of some denominations, and yet it is by no means what it should be when we consider the number of volunteers. The responsibility of the Movement does not cease until the volunteers are brought into direct communication with their respective Boards. Nor does it cease entirely then. This suggests yet another difficulty.

5. The financial obstacle is to-day one of the greatest in the pathway of many volunteers. Within the last few weeks several missionary societies have indicated to us that they have more men who want to go abroad than

they have money with which to send them. There are, it is true, other boards which are in greater need of men than of money. Then, again, we have heard that there are at least one or two boards, which, while they have no surplus of money, yet state that they will let the financial barrier stand in the way of no suitable candidates who are anxious to go. But even where the financial problem is the thing which prevents volunteers hastening to the fields, the Movement cannot free itself entirely from responsibility. It is our duty as volunteers to co-operate with the missionary boards in every way within our power in a determined effort to remove this hindrance.

It has been our purpose in this connection simply to *state* the most serious problems that stand before the Movement. Our object has been to stimulate thought among the delegates of this Convention who, we repeat, are in a position to do more towards solving them than any others can possibly do. Further on we shall indicate some lines of policy which, properly carried out, will greatly hasten their solution.

IV. Perils. There are perils as well as problems attending the advance of the Student Volunteer Movement. This is true of every organization which is new, aggressive and full of life. These perils should be clearly apprehended, and a united effort made by the volunteers to guard against them.

In the beginning, notice the perils with reference to the volunteer declaration. (1). First among them is the peril due to *misunderstanding the meaning* of the volunteer declaration. For several years what now corresponds to the declaration was known as the volunteer pledge. It read: "I am willing and desirous, God permitting, to become a foreign missionary." The first traveling secretaries who used the so-called pledge interpreted its meaning in these words: "I am fully determined to become a foreign missionary, unless God blocks the way." All the other regular secretaries who subsequently employed it interpreted it in the same way. Notwithstanding the clear interpretation of the official representatives of the Movement, some others who used it unofficially gave it a different meaning. Moreover, some who heard it rightly interpreted were still confused by its statement. After the Cleveland Convention, the Executive Committee, for a full year, carried on through its members and the traveling secretary an examination in all parts of the field. As a result they reached the conclusion that the wording of the original so-called pledge could be changed to great advantage. Accordingly, the members of the Executive Committees of the Student Volunteer Movement for Foreign Missions, and of the newly organized Student Volunteer Missionary Union of Great Britain, met at Northfield in the summer of 1892, and, after exhaustive discussion, unanimously agreed to change the wording from "I am willing and desirous, God permitting, to become a foreign missionary," to "*It is my purpose, if God permit, to become a foreign missionary.*" Moreover, they decided to abandon the use of the expression *volunteer pledge*, and adopted in its place the expression *volun-*

teer declaration. This change was made because the phrase "If God permit" renders it impossible to characterize the declaration as a pledge according to the common and accurate use of the word pledge. A man who signs the volunteer declaration signifies by the act that with the light that he then has he forms the definite and clear-cut decision that he will be a foreign missionary. To this end, he turns his face in that direction. He not only decides, and turns his face, but he begins to adapt his course of study and special outside work to his newly chosen life work. He not only begins to do this, but he continues steadfastly in that direction. At the proper time, he applies to the missionary agency under which he desires to go to the field. This is stating the man side exclusively. It is working out these words of the declaration: "It is my purpose to be a foreign missionary." But there is another side which is involved in the words "If God permit." This phrase precludes the volunteer's taking his life into his own control. He is still under the direction of God; for he will not become a foreign missionary unless God permits. The Holy Spirit may delay him, may turn him one side, may temporarily, or even permanently, block his way. While it may be true that some volunteers have abandoned their original purpose for other than providential reasons, it is obviously wrong to subject volunteers who have been providentially kept from going to the field, to the charge of having broken a vow. Is it not simply maintaining that when a man signs the volunteer declaration he cannot expect any further leadings of the Holy Spirit concerning his life work? It is impossible to read any such meaning into the volunteer's declaration. Let us guard therefore, against the peril of having the declaration misunderstood. It is not, on the one hand, simply an expression of willingness to go anywhere for Christ; and, on the other hand, it is not an iron-clad pledge or vow to go to the foreign field whether God wants us there or not. It means what it says, "It is my purpose, if God permit, to become a foreign missionary." I begin and continue steadfastly to carry out that purpose formed in His presence and for His glory. If by walking in this path of duty the Holy Spirit leads me unmistakably into another path I shall leave the present one—and not till then.

(2). The second peril in connection with the volunteer declaration comes from the *wrong use* of it. We must guard against its use by men who misunderstand it, or who cannot make its meaning clear. We must guard against its being used with those who for one reason or another are not in a position to understand its full significance, or are obviously unfitted for foreign service. We must guard against its being used at the wrong time, in the wrong place, or under wrong circumstances. All experience in connection with this Movement shows that the declaration should be used only under the manifest guidance of the Spirit.

Before leaving this matter of the declaration the Committee wish to record once more their firm belief in it. The fact that it has been misunderstood at times, or that it has been wrongly used, does not shake their confidence in it; for the fact still remains true that without it there could have been no Movement. Beyond this, the Committee believe in the declaration because it leads

men to make a definite decision; because it helps to hold men who have decided; because it puts a man in a position to do more for missions while he is securing his preparation than he possibly would or could do otherwise; because it puts a deep central purpose into his life which means greater power; and because it is the testimony of secretaries and missionaries that men who by this means were led to reach their decision early are, as a rule, more settled in their convictions, and better prepared when the time comes, to go abroad than the men who do not decide until about the close of their professional course of study.

2. There is also a peril in connection with the number of volunteers. The number of students who have volunteered at one time and another is indeed remarkably large. This fact has often led members of the Movement to boast, and to depend more upon the numbers than upon the Holy Spirit's power. This peril has been aggravated by an unwise and misleading use of the numbers. Unconsciously, our friends have been our worst enemies in this respect. How many noted speakers and editors have stated time after time that there are five, six, or seven thousand men and women in this Movement who are ready to go to the field at once if the Church could send them? This is not true. While there may have been many thousands who have signed the declaration, the Executive Committee has within the last year decided not to count as members of the Movement those of whom it has and can obtain no trace. The Committee has been unable to get accurate record of more than 3200 volunteers. The large untraced contingent comprises chiefly those who volunteered within the first two years and a half of the life of the Movement, during which period it was not organized and had no oversight. Quite a number have been lost trace of since in sections or colleges which have had little or no supervision and band organization. Moreover, it must still be kept in mind that a majority of the volunteers of whom the Movement has record have not completed their course of study. A recent investigation has made this very plain. To avoid creating further misunderstanding it is earnestly recommended that all friends of the Movement in their statements concerning it dwell not so much on the numbers who have taken the initial step (unless it be made very clear what those numbers mean) as upon those facts which show the fruitage made possible by those who have made the decision. In saying this the Committee would not give a discouraging impression. True, there has been a shrinkage in the number who have volunteered, but it is due not to the principles and methods of the Movement, but to a lack of clear emphasis of those principles, and to a failure to employ those methods; and this is due in turn to inadequate supervision, and also to the fact stated before, that the Movement was not organized for nearly three years. There has been very little shrinkage indeed among the men enrolled during the last few years,—much less, in fact, than might be reasonably expected. But after all, the greatest cause for gratitude in connection with such a Movement is not so much the fact that so many have enrolled, as the facts showing what those who have volunteered have

achieved under the Spirit in their colleges, in the home churches, and on the foreign field.

3. Some members of the Movement have been providentially prevented from going to the foreign field, it may be temporarily, or it may be permanently. These have often been characterized as hindered volunteers. There is a decided peril with reference to this class. The volunteer who considers himself hindered should be very sure that he has been hindered by the Holy Spirit, and not by friends, or self, or sin, or satan. It is not an easy gauntlet that the volunteer must run in order to get away from a land where he is needed into the one where he is needed most. Let no volunteer mistake the logical results of ignorance and indolence for the staying hand of God's Spirit. We mean simply this—that it is a comparatively easy matter for a man to regard himself providentially hindered if he does not keep adding fuel to the missionary flame. In this connection the question is now and then asked: Why has such a volunteer abandoned his purpose to be a missionary? A number of such persons have been interviewed. In some cases the way had been obviously blocked by God. In all other cases the giving up of the missionary purpose could be traced directly to neglect on the part of the volunteers to study missions, to pray for missions, and to work for missions. To any volunteer, then, who may consider himself hindered, we would say: Be very careful not to miss God's plan. Test your sincerity most thoroughly. Keep the missionary fires burning by every possible means. In addition to this, apply to a missionary society. The examinations are very thorough. Counsel with the secretaries about personal difficulties and doubts. They will not let you make a mistake. If after applying these and other tests the volunteer is led to see that he is for the time being hindered, let him not be depressed. Rather than lose his interest in the Movement let him redouble his efforts and devote his life on the home field to backing up this mighty missionary enterprise as singly and earnestly as he would have done had he been privileged to hasten to the front. Above all, let him never wholly abandon the hope of having the way opened some day to preach the gospel where Christ has not been named.

4. A fourth peril is seen in the tendency in some places to form a breach between the students who are volunteers and those who are not. In a majority of such cases the volunteers have been chiefly responsible. This peril has already manifested itself in connection with the Movement in Great Britain; and we can do no better than to quote from the last report of their Executive the following recommendation: "That whilst the zeal of volunteers be encouraged, care be taken that no tone of superiority be assumed over those who are not volunteers." The men who consider it their duty to spend their lives on the home fields have as much responsibility resting upon them for the world's evangelization as those who go abroad. If the message about Jesus Christ is to be taken all over the earth in our lifetime, it is absolutely imperative that the entire body of Christian students of this generation see eye to eye and work as one mind. United we stand and succeed, divided we fall and fail.

It is right that record be made of what the Spirit hath wrought both in and through the Movement. Among a multitude of definite things which have been accomplished, brief reference is made to the following :—

1. Since the Cleveland Convention the Movement has been extended to the colleges of the Pacific Coast and of parts of the Southern States; also to some new colleges of Canada. Up to the present time we have record of 477 different institutions in which volunteers have been enrolled. It is safe to state that this Movement has entered more institutions than any other student organization.

2. Not only has the Movement entered the colleges and professional schools, but in them it has exerted a remarkable influence. Unquestionably it has deepened the spiritual life of the institutions. Those who have traveled most among students bear testimony that the most spiritual colleges they visit are those which have been most intimately touched by this Movement. But the most distinctive influence has naturally been on missionary lines. In hundreds of institutions the Movement has reiterated the last command of Christ; it has vividly set forth the awful need of the world, and proclaimed with conviction the responsibility resting upon this generation of students for the evangelization of the world. The words "missionary" and "missions" mean something entirely different to the student mind from what they meant eight years ago, even in a majority of the denominational colleges and divinity schools of the United States and Canada. Narrow and contracted ideas are fast giving way to new and enlarged conceptions of the grandeur, the transcendent possibilities, and the divinity of this greatest work which confronts the Church of God. Through the influence of this Movement, the missionary department of the College Young Men's and Young Women's Christian Associations has been carried from comparative weakness to as high a state of efficiency as that of any other department.

3. There has been a striking increase in the number of students who expect to be missionaries. Take the young men of the colleges for example. Accurate reports show that there were over three times as many men in the colleges last year who were expecting to be foreign missionaries as there were in 1885-86, the year before this Movement started. If the comparison were restricted to that portion of the college field which has received most attention from the Movement, the increase in number of candidates would have been over five-fold. In the light of facts covering our leading seminaries, it is safely estimated that there are now over 50 per cent more theological students who plan to be missionaries than there were ten years ago. In several seminaries the increase has been far greater.

4. The Movement has inaugurated and is earnestly prosecuting an educational campaign on missions among the colleges and seminaries. It has been the chief factor in starting a series of regular monthly missionary meetings in about two hundred institutions which did not have them before. Furthermore, it has very greatly improved the character of such meetings in

institutions where they were already being held. More important still, in some respects, are the weekly band meetings for a systematic and thorough study of missions. When this agency entered the field there were less than ten such study groups in the United States and Canada. Now there are at least one hundred and thirty-six. In connection with these band meetings the Movement has prepared and introduced several courses of progressive missionary studies. These are being successfully used by a larger number of bands each year. It is interesting to note that the three series of missionary Bible studies have been used more widely than all others combined. All this marks a great advance; for over four years ago there was not in existence any specially adapted outline courses of study for a mission band. Another and a most fundamental feature of the educational work of the Movement has been the planting and enriching of missionary libraries in our institutions. In over one hundred institutions which had practically no missionary books three or four years ago, there are now good working collections. Some of the leading theological seminaries of the United States had no modern missionary works whatever until they were secured through the influence of the volunteer band. The same thing is also true of a large number of the colleges. In the aggregate, thousands of dollars worth of missionary literature has been placed within reach of students within the last three years. It would be difficult to overstate the importance of the service the Movement has rendered to missions on these practical educational lines.

6. At the Cleveland Convention it was reported that the colleges and seminaries combined had contributed during the preceding year about \$15,000 to foreign missions over and above what they had previously given. Under the influence of the Movement this amount has been steadily increasing, until last year the colleges alone gave over \$25,000 more than they gave before the Movement was started. The returns from the seminaries are not sufficiently full to enable us to give exact figures. It is a conservative estimate to say that the colleges and seminaries combined gave to foreign missions over \$40,000 last year. This came almost entirely from between 80 and 90 institutions which are each supporting, or helping to support a missionary. This sum, considered in itself, does not mean much; but its influence on two lines means a great deal. In the first place, when churches learn that such a college or seminary is supporting a missionary, it will lead them to see the possibility of their doing even more than the students. A number of churches have been influenced to do this on learning these facts about the sacrifice of students. A more important influence, however, is that coming from educating the students themselves in habits of systematic and proportionate giving. The colleges and seminaries have in them the ministry of the future. They will not forget the object lesson of the support of a missionary, but will reproduce it in their churches and young people's societies.

7. How many volunteers have sailed, is a question which should be answered in the record of the results of this Movement. We have the names of ~~686~~ who are now in mission lands. In all probability there are a number

who have gone out that we know nothing about, owing to the poor reports rendered by some institutions. It is a striking, yet natural fact, that more have sailed during the last two and one-half years than during the preceding five and one-half years. It shows conclusively that the movement is increasing in volume and momentum. The question is often asked whether the leaders are pressing toward the field. In answer, it may be stated that every volunteer who has ever served as a member of the Executive Committee, or as traveling or corresponding secretary, since the Movement was organized, is either on the foreign field, or under appointment, or has applied. The same might be said of nearly all the volunteers who have been the moving spirits in the various states or sections.

8. On parallel lines with its efforts to secure volunteers for foreign service, the Movement has enlisted the active interest of thousands of students who are to remain at home. Where this work is properly developed each volunteer stands for more than one volunteer. He represents a number of his student friends and classmates who, because of his offering himself to the foreign cause, and better still, because of the reasons which influenced his decision, will stand back of him and the missionary enterprise on the home field. The honorary secretary of one of our greatest missionary boards voices a conviction shared by many other secretaries in maintaining that one of the things most needed now in order to make possible the going forth of larger numbers of volunteers is more "missionary pastors—pastors of churches that will simply do their duty, that will lead their churches in the way they ought to go, and are waiting to be led, some of them longing to be led." One of the ambitions of the Movement is to help meet this fundamental need.

9. While absorbed principally in cultivating the student field, the volunteers have nevertheless made their influence felt in the churches. We know of a number of bands the members of which have, during the past year, made stirring appeals in from twenty-five to over one hundred churches. Their work has been practical as well, for often it has resulted in a very considerable increase in the amount contributed to missions. Some volunteers have been enabled to secure pledges covering all or a part of their support as missionaries. As a rule, the most successful and hopeful work in the churches has been among the young people on educational and financial lines. The volunteers have found this field to be peculiarly accessible.

10. In the report rendered at the convention three years ago it was stated that the committee had been invited to send a representative to help introduce and organize the Movement among the universities of Great Britain and Scandinavia; and the hope was expressed that we might soon be enabled to enter that most important door. It is, therefore, with special gratitude that we record the fact that Mr. Wilder, on his way to India, found it possible to spend a year among the students of these countries, and to spread the principles and methods of the Student Volunteer Movement. As a result largely of this work, the missionary interest of the British universities assumed organized form in the Student Volunteer Missionary Union. This organiza-

tion, though less than two years old, has had a truly remarkable growth and influence.

Missionary fires were also kindled by Mr. Wilder and Mr. Moorhead in the universities of Scandinavia, although no definite inter-collegiate organization has as yet been perfected.

A volunteer who went out from Wellesley College to work in South Africa has succeeded in raising up groups of volunteers in some of the institutions there, and has united them—forming a branch of our Movement.

It would be impossible to measure the extension of the influence of the Movement through the hundreds of volunteers who are touching the student life of scores of mission lands.

VI. Other Facts We have reviewed some of the general results of the work of
Showing the the Movement. Its influence can be seen also by looking at
Influence of what it has actually accomplished in a few institutions, and
the Move- by making a few contrasts. For obvious reasons we do not
ment. give names of institutions, states or sections.

One little denominational college with less than seventy-five students was touched by this Movement. At that time it had no foreign missionary interest or work whatever. One man was led to volunteer. He was thoroughly grounded and instructed in the spiritual principles of the Movement. A missionary department was added to the religious organization of the college. Regular missionary meetings were held which were regarded as the strongest and most popular meetings in the college. Four other men were led to volunteer. One of the volunteers after graduating went at once to the foreign field, and the students and faculty pay over \$600 per year to support him. This whole development took place within two years, and the students of that institution trace it directly to the Student Volunteer Movement.

Take a state university. There is one which a few years ago had about one thousand students. Although it had one of the largest Christian Associations in the country it had during a period of over two years not a single missionary meeting; it had no missionary books; not a student in the whole university was expecting to be a missionary; worse than that, its long line of alumni, numbering thousands, included not a single missionary; not a dollar was being given to missions; the word missionary, to use Mr. Wilder's expression, meant *miserere*. This picture is strictly accurate. The Volunteer Movement entered that University and has kept fairly in touch with it since. Note the change. To-day the missionary meetings are among those most largely attended. There is a band of sixteen students who expect to be missionaries. They are carrying on a very thorough study of missions. A carefully selected missionary library has been planted and additions are made to it each year. Two or three of the volunteers have already sailed, others have applied, and at least one is under appointment. One of those on the field is largely supported by the students, who give annually for this purpose nearly \$500. This complete change is due solely to the Volunteer Movement.

Now look at a theological seminary which to-day has very little active missionary interest owing to the fact that the Movement has been unable to touch it for three years. During that time the volunteers have graduated. Prior to this period the Movement did a very thorough work in the institution. During the last year that the Movement was in contact with that seminary regular missionary meetings were held not only each month, but also each week. A volunteer band numbering eighteen was making a special study of missions. An alcove containing the best missionary literature was established. The churches in the vicinity of the seminary were divided up among the members of the band and special missionary addresses given in them. Over \$700 was given to support a missionary. That year out of a graduating class of seven students, four sailed before fall to the foreign field. This varied and fruitful activity was due almost entirely to the Volunteer Movement.

It will be suggestive to contrast the condition of the missionary life in two theological seminaries; in one the Student Volunteer Movement was never permitted to have a foot-hold, in the other the Movement has for several years had right of way. Their general situation and conditions are practically the same. Looking at them apart from this Movement, the one which might naturally be expected to be the more potent in all foreign missionary work is the one which, as a matter of fact, is the weaker. A careful examination shows that the only factor which enters into one which does not enter into the other is the unrestricted work of the Volunteer Movement. Keep in mind that the one having the poorer missionary showing is the larger institution. The seminary which does not favor the Movement has fourteen men who expect to be missionaries, a majority of whom became volunteers under the influence of the Movement in college before entering the seminary. In the other seminary there are nearly fifty volunteers. In one seminary the men who expect to be missionaries are carrying on no course of study on missions. In the other the volunteers are engaged in a most thorough and advanced series of studies. In one seminary less than thirty modern missionary books are within reach of the men; in the other over two hundred have been secured under the influence of the volunteers. One gives less than \$200 per year to foreign missions; the other gives over \$1000. The missionary students of one have carried on no aggressive work for foreign missions in the surrounding churches, whereas the volunteers in the other have made thirty-eight important missionary visits within the last five months.

During the past year a representative of the Movement visited a number of denominational colleges which had never come under its influence. He collected exact facts about the missionary status of each institution. We summarize the facts about eight of these colleges which make the best missionary showing. In contrast with these summaries we place the summaries of statistics gathered in connection with eight denominational colleges of the same rank and size, and in the same section, which had been cultivated even partially by the Volunteer Movement. In the eight institutions untouched by the Movement, there were seven who expected to be mis-

sionaries, and none of them had made their purpose known. In the eight colleges touched by the Movement there were sixty-eight volunteers who had declared their purpose. In the first group two of the eight were having regular missionary meetings; in the second, all eight had such meetings. In the first group not a college had a class for the study of missions; four colleges in the second had such classes. The first group gave less than \$90 to missions last year; the second group gave \$460. In the first group only one college had missionary books; in the other three colleges had such collections. The contrast might be made still more striking in favor of the influence of the Movement if we note the summaries of eight denominational colleges in a state where the Movement has been at work for several years. Those eight colleges last year had 142 volunteers; all of the eight had regular missionary meetings; six of the eight had mission band classes; six had large collections of modern missionary books; each contributed to missions in the aggregate \$2,890.

Another interesting contrast is afforded by the state universities. Let us take five of them which have received special attention from the Movement for several years, and place against them five which have been practically untouched by the Movement. The five which have been untouched have the largest proportion of Christian students. In the five neglected universities there were last year only four volunteers, and three of them are due to the influence of the Movement at the summer schools. Only one of the five had missionary meetings. None of them had missionary books. Not a dollar was given to missions. In the five universities which have been quite frequently visited by the secretary of the Movement, there were last year 73 volunteers. Four of the five held strong missionary meetings. All five had collections of missionary books. All but one contributed to missions—\$1,238 being given in the aggregate.

These comparisons and contrasts might be multiplied indefinitely, and some even more favorable to the Movement might have been given.

As the Executive Committee study the needs of this Movement, and consider the unexampled opportunities before it, they are led to outline several points of policy which the volunteers should seek to emphasize as never before.

VII. Policy.

1. We should strive to establish the Movement more widely and firmly in certain sections and among certain classes of students. At present the largest number of volunteers and highest development of missionary interest is to be found in the colleges between New England and Colorado, and north of the Ohio River. Of course there are a number of institutions within these limits which are greatly lacking in missionary spirit, but viewing it as a section it is in advance of any other. The colleges of the South should receive special attention during the near future. The missionary record of certain southern institutions shows what splendid possibilities there are in this important section. The Maritime Provinces and Manitoba have been less cultivated on missionary

lines than Upper Canada, but the little which has been done shows that an undue proportion of strong missionaries may be expected from these sections. Even an indirect touching of the colleges of the Pacific Coast has called forth such a response as to give us reason to believe that special efforts put forth in that section would bring a rich fruitage. Accurate reports show that there has been a falling off in the missionary interest and activity in the institutions of New England taken as a whole, although there are still some very bright exceptions. This is due primarily to lack of supervision. It is firmly believed that, with wise and continuous effort, the institutions of this section, which in the early days of this century, gave birth to American missions, and later to the Student Volunteer Movement, will furnish one of the largest contingents for the foreign field. A field second in importance to none, and in the light of the actual needs of the world possibly more important just now than any other, are the medical schools of North America. It is the unmistakable duty of the Movement to address itself at once, and with faithfulness, to the cultivation of this field. There is also real need of a special work among the college young women. This is seen at a glance from the fact that not more than one-third of volunteers are women. This is not due to any lack of willingness on their part to offer themselves, because the list of missionaries shows that more women by far have gone to the field than men. The small proportion of young women is due chiefly to the fact that while the women in co-educational institutions have come largely under the influence of the Movement, those in the distinctively women's colleges have not. If there could be a woman constantly at work among the tens of thousands of young women in our colleges she could accomplish a work of untold importance. To summarize this point of policy, then, we would state that this Movement should keep in mind all classes of students in all sections of the student field. And this not alone for the sake of the Movement, but for the sake of the deeper spiritual life of the institutions themselves.

2. Let us reiterate what has been stated and implied over and over again in this report, that even more important than the work of extension is that of supervision. The largest, richest and most permanent results have been found invariably along the pathway of constant supervision. Let us in a deeper sense than ever guard that which has been committed unto us. To this end we should increase the number and efficiency of the agencies of supervision. May not interested and influential professors be found in our institutions who will make the matter of foreign missions their outside specialty—as so many of them do with reference to Bible study to-day—and by their watchfulness and special counsel render an incalculable service in insuring the strength and permanency of this Movement? Out of this may we not expect eventually in many institutions that chairs and special lectureships on missions will be established as has been so successfully done already in a few places? Shall we not plan to have the chairmen of more volunteer bands and missionary committees attend the summer schools in order that in the special missionary institutes they may become better equipped to lead the volunteer and mis-

sionary activities of their respective institutions? Shall not more of the State Committees of the Young Men's and Young Women's Christian Associations co-operate with the Executive Committee in having state corresponding members appointed to look after this peculiarly important department of the Associations? Shall not one of the achievements of this Convention be that the Holy Spirit will lead us to make possible an enlargement of the secretarial force of the Student Volunteer Movement itself?

3. As during the past, so in the future, let us press with fulness, tact, and prayerfulness the claims of the unevangelized world upon the students of our generation, and help to lead them to a clear and glad decision to fling their lives into this greatest enterprise of the Lord Jesus Christ. Our numbers are large. They are not large enough. Let us not forget the words of a secretary of one of our greatest missionary societies: "The Volunteer Movement should be putting its men into our seminaries by the hundred and the thousand every year." Let us ring into the ears of the students of America the words of that splendid volunteer, Keith-Falconer, who in speaking to the students of Cambridge said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field." Yes, the world need is great. The crisis is on. The time is short. The students of our day must know their duty before it is too late. Ours is the responsibility to make that duty known.

4. Another aim should be to make possible a deeper, more comprehensive, more progressive, and more practical study of missions. Therefore authorities on missions should be invited to elaborate courses of study adapted to the needs and conditions of the volunteer bands. Here is an almost uncultivated, and a most fascinating field. Leaders to guide in such study must be enlisted, and, in many cases, trained. The use of these courses of study should not be limited to volunteers but should be extended to students who are not volunteers. To supply the necessary means or facilities for careful study an effort should be put forth to establish an alcove of the best available missionary literature in every institution. Each student delegation at this Convention should make a careful inspection of the educational exhibit with reference to greatly improving the collection of missionary books in their institution. This exhibit is the most complete of its kind which has ever been made. A close study of it should lead within a year to placing modern missionary libraries in at least one hundred institutions where they do not now exist. This is a fundamental condition of all solid and growing and productive missionary interest.

5. The time has come when the volunteers must grapple with the financial problem with greater wisdom and persistence. What good reason is there why the volunteer who takes hold of this matter in the right manner and spirit and keeps at it cannot, before he sails, increase the annual contributions to his church board sufficiently to cover his support on the foreign field? What individual volunteers, whom we know, have done in this direc-

tion gives us confidence to believe that hundreds or thousands of volunteers can do the same thing. The possibilities of raising up a vast constituency of new, systematic and proportionate givers among the millions of members of the various young people's movements are practically limitless. This field is peculiarly accessible to students. It opens up to them on every hand, not only while in college, but also during vacations. And why should not a great many students who cannot yet see their way clear to offer themselves for foreign service give themselves to this practical financial work, and thus make possible the sending of their classmates as substitutes?

6. The Movement should seek to keep in touch with those of its members who have sailed and are at the front. Every volunteer should recognize that his responsibility to the Movement is not discharged when he sails. If anything, it is greatly increased, because the fact that he has sailed immensely increases his influence. He is in a position to do far more for the Movement than before he went abroad. His counsel concerning its problems and opportunities, as he views them from the field, will be especially valuable. His appeals for laborers will have an added force in the institution from which he came and wherever his name is known. His prayers, stimulated by actual contact with the awful need of the world, will yet become the greatest motive power in this Movement. And as the years pass, and larger numbers of the volunteers return for a brief sojourn in their native land, they can and will stir the colleges and seminaries as no other messengers possibly can. As the number of our members in the dark continents of the world increases, so will increase the clearness and persuasiveness of the Macedonian call. We appeal to the volunteers in other countries to do what the volunteers of India have done, viz: to perfect an auxiliary organization of their members, not only to help each other in the great work to which they have given themselves, but also to influence aright the volunteers at home, and to aid in realizing the central purpose of the Movement. The enterprise upon which all the volunteers have embarked, whether they are on the field, in an institution securing their preparation, or providentially hindered, is not a four, or seven, or ten year effort; it is, if need be, to span our generation. Let us stand together, no matter where we are, until it is carried to a successful issue.

7. Let us preserve a close union with the Student Volunteer Missionary Union of Great Britain. Although their organization is comparatively young, it has made most remarkable progress; and a close study of its life and workings would abound in suggestion and inspiration to the American volunteer. This movement and our own have, as a common rallying point, the same declaration, and, as a common inspiration, the same watch-cry. For the first time the students of the Anglo-Saxon world are united in a mighty enterprise. Made one by the Holy Spirit of missions, who can measure the power of this Christian federation for a world's evangelization? With deep sincerity and gratitude we welcome to our convention and institutions Mr. Donald Fraser, the Traveling Secretary of the British movement, who comes to us as their fraternal delegate.

8. Let us keep to the front and ever before us as our hope and inspiration the watch-cry of the Movement, *The Evangelization of the World in this Generation*. This idea has passed from the region of mere conjecture into the realm of the actual faith and convictions of a rapidly increasing number of men and women. The Student Volunteer Movement stands pre-eminently for the emphasis of the belief, that by an enlargement of the agencies employed by the missionary societies to-day, the gospel can be and should be fully preached to every creature during this generation. The Volunteers believe that this is an absolute necessity, because without it millions will perish. They believe it is a duty because Christ has commanded it. They believe it is a privilege because it will hasten the appearing of Jesus Christ. They believe it is a possibility because of what the early Christian Church achieved under far more adverse circumstances than those which confront the Church of the nineteenth century. When this idea is firmly anchored in the consciousness of this Movement it will give it an irresistible power.

9. As this Movement advances in years, and in numbers, and in influence, there is need of recognizing with increasing faithfulness our absolute dependence upon the Holy Ghost. He furnished its kindling spark at Mount Hermon, and lighted its fires all over the North American student field. He called its secretaries and sent them up and down the land with a power not their own—touching and deepening and enriching the lives and purposes of thousands of students. From Him the generous gifts of money came which have made possible such far-reaching achievements. He spoke to the volunteers with that voice which His sheep always know, for a stranger they will not follow. He it is that must energize them and thrust them forth. It is He who will give them enduring fruits. He inspired our watch-cry, and He alone can, and will enable us to carry it to a full realization.

VIII. **What the Movement Needs.** To carry out with thoroughness these far-reaching aims, and to realize in any measure the possibilities wrapped up in this Movement, it must have the unreserved co-operation of its members and friends.

1. It needs their intelligent and sympathetic counsel. The experience and convictions of secretaries and missionaries, in particular, will do much to confirm and guide the volunteers.

2. Money is needed in order to enable the Executive Committee to enter doors of unparalleled opportunity which open on every hand. From its inception God has never let this Movement suffer for want of money. He always increased the number of contributors to keep pace with its steady expansion. At least \$6,000 a year are needed during the next three years.

3. There is need of an unwavering and enthusiastic belief on the part of each volunteer in the providential origin of this Movement, its deep scriptural basis, and its God-given purpose. Such a confidence will inspire a larger enterprise, a deeper sacrifice, a sublimer heroism, a more Christ-like obedience. This faith, indeed, must necessarily be the victory which overcomes the world.

4. Beyond all else, the deepest need of the Volunteer Movement is definite, united, importunate prayer. This is imperative in order that volunteers may be recruited, not by men, but by God Himself. Prayer is needed still more during the long years of preparation, that the volunteer having put his hand to the plow may keep it there, and that he may be possessed by the Holy Spirit. Even then the thousands of students who have thus given themselves to this work, will never reach the great harvest fields of the world until there is a more absolute compliance with that wonderful condition laid down by Jesus Christ, "Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." This has been strikingly illustrated at times in the history of the great Church Missionary Society of England. At one time in 1872, it is said, "a day was spent in prayer offered distinctly and definitely for more men. It was followed by more offers for service than had ever been received. In the five years following it sent out 112 men, whereas in the five years preceding it had sent out 51 men. Again, in the latter part of 1884, men were sorely needed; and a day was appointed to pray for them. The previous evening Mr. Wigram was summoned to Cambridge to see a number of graduates and under-graduates who desired to dedicate themselves to the Lord's work abroad. More than one hundred university men met him, and he returned to the prayer meeting next day to prove to his colleagues the promise, 'Before they call I will answer.'" With deep conviction we reiterate, here lies at once our greatest need, our most solemn duty, and our most inspiring opportunity. "Lord, teach us to pray."

"Lord it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord, our God; for we rest on Thee, and in Thy name we go against the multitude."

JOHN R. MOTT,
 JAMES EDWARD ADAMS,
 MISS EFFIE K. PRICE,

Executive Committee.

文佛念世勸師禪公誌

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將乘一筆掃紅塵 拈
裏任他忙 忙心清淨
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了只投家 中財有少
分明個 偏頭牽技 技
斷之時 身跌倒 無常
到這大小 不用金銀
不要實 不分貴賤 與
王侯 年年多少 埋芳
草 看看紅日 落西山
不覺鷄鳴 天又曉 慈
回頭莫說 小小 小孩
重易得 老才 高北 野
富千 鎊業障 隨身 何
時了 劫世人 回頭好
持齋念佛 隨身 實者
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回頭念佛好

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我心熱如火
不是熱他人
看看輪到已

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欲免生死苦
急早念彌陀
生前多念佛
未後生極樂



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THE WAY TO THE WESTERN PARADISE

ACCORDING TO

THE BUDDHIST PRIEST CHE.

Missionary work has been objected to on the ground that the followers of Buddha, Zoroaster, Mahomet, and Confucius are already much on a par with the followers of Jesus Christ, and do not need our Gospel.

Buddhism is the faith of millions to-day. Are we to believe, that this faith, evolved by the ages in the process of religious development, exactly suits the requirements of these millions, and that all efforts for their evangelization are ill-judged and unreasonable attempts to foist a foreign faith upon people who do not need it any more than they need foreign clothes? Or are we to number them among "the ignorant and those that are out of the way," upon whom the Christ of God had compassion, whom He has died to redeem, and to whom we are responsible to carry the glad tidings of His great love and great salvation?

Let Buddhism speak for itself! We would hear its own testimony and judge from its own lips "the Light of Asia."

The following reproduction, translation, and account of a Chinese Buddhist tract appeared recently in "*The Far East*":

"Gan-kin was full of death. There was a great drought. No rain had fallen for six months. The city was parched and dry. Foul odors and pestilential gases, resulting from indescribably unsanitary conditions, bred fevers and cholera and death. There was no water to wash in, and hardly any to drink. The children died. The beasts died. The people died. The crops failed. Famine threatened the city. Who was to blame? Above all, who was to help?

"Kaolaishan, disciple of Buddha, had an inspiration. The Buddhist priest Che had spoken. Gan-kin had forgotten his words; this miserable state of things was quite to be expected; but the town should remember once more. If he were to remind Gan-kin, it would be an act of merit. He would gain. The town would gain. He might avert the famine.

"And so it came to pass that the words of the Buddhist priest Che were once more in vogue at Gan-kin. Kaolaishan did his work thoroughly. He printed a large tract. It was 3 feet long and 1½ feet wide. It was posted up on the walls and distributed by thousands. Everybody who could read, read it. Everybody who could pray, prayed it. It enjoined a constant repetition of Buddha's name. His name was repeated innumerable times, for could not his name avail to avert the famine?

"The central figure on the sheet was that of the Buddhist priest.

The lines of his garments were ingeniously contrived in readable characters. Three rows of dots on his shaven head showed the marks of his ordination. For every bead on the rosary in his hand he was supposed to repeat Buddha's name or a prayer. A coffin and a skeleton at the foot of the sheet represented death—a subject on which the Buddhist priest had thought. The whole tract is reproduced in fac-simile on page one (to which the initial letters in brackets refer), and reads with a certain poetic measure and rough rhyme, which can scarcely be preserved in a translation as follows:—

(A.) TRACT EXHORTING ALL MEN TO REPEAT BUDDHA'S NAME.

(B. 1 and B. 2.) "An ingenious Essay on the Vanity of all things. by the Buddhist priest Che."⁶

(C.) It is good to reform; it is good to reform,⁷

The things of the world will be all swept away.

Let others be busy while buried in care,

My mind, all unvexed, shall be pure.

They covet all day long, and when are they satisfied?

They only regret that the wealth of the family is small,

They are clearly but puppets held up by a string,

When the string breaks they come down with a run.

In the article of death there is neither great nor small,

They use not gold nor silver and need not precious things,

There is no distinction made between mean and ignoble, ruler
and prince.

Every year many are buried beneath the fragrant grass;

Look at the red sun setting behind the western hills.

Before you are aware the cock crows and it is daylight again.

Speedily reform. Do not say, "It is early,"

The smallest child easily becomes old.

Your talent reaches to the dipper (an astronomical constella-
tion).

Your wealth fills a thousand chests.

Your patrimony follows you, when will you be satisfied?

It is good to exhort people to reform.

To become vegetarian,⁸ and repeat Buddha's name is a
precious thing you can carry with you.

It may be seen that wealth and reputation are vain.

You cannot do better than to repeat Buddha's name.

(D.) There is, there is; there is not, there is not; yet we are troubled.

We labor, we toil; when do we rest?

Man born is like a winding stream;

The affairs of the world are heaped up mountains high.

⁶The ingenuity is supposed to lie in the arrangement of the characters so as to represent the garments of a priest; and in the discourse being so planned that the character for "heart" occurs in the very center of the body, where the Chinese believe the actual heart to be situated.

⁷The first line, literally translated, means "Turn the head; turn the head," an interesting expression when connected with our Western *con-vertio*.

⁸The Chinese, speaking generally, are, as a nation, vegetarians. Frequently this is a matter of necessity with them, but when strict Buddhists they abstain from animal food from religious motives.

From of old, from of old, and now, and now, many return to
their original.

The poor, the poor, the rich, the rich, change places.

We pass the time as a matter of course;

The bitter, the bitter, the sweet, the sweet, their destiny is the
same.

- (E.) To covet profit and seek reputation the worldover
Is not so good as (to wear) a ragged priest's garment, and be
found amongst Buddhists.

A caged fowl has food, but the gravy pot is near.

The wild crane has no grain, but heaven and earth are vast.⁹

It is difficult to retain wealth and fame for a hundred years,

Transmigration of souls continually causes change.

I exhort you, gentlemen, to speedily seek some way of reform-
ing your conduct.

A man (being) once lost, a million ages (of suffering) will be
hard to bear.

- (F.) A solitary lamp illumines the darkness of the night,
You get into bed, take off your socks and shoes;
Your three souls and seven spirits¹ turn 'and follow your
dreams,
Whether they will come back in the morning light is
uncertain.

- (G.) To be forgotten, grow old, and die of disease is a bitter thing,
But who has not this?

If you do not repeat Mito,² how can you escape punishment?

- (H. 1.) Villainous devices, treacherous evil, hidden poison, false
rejoicing,

- (&) Forgetting favors, crossing the river and then breaking the
bridge (i. e. to serve oneself at the expense of others),

- (H. 2.) Losing all conscience, deceiving his own heart; he that has
done these things lives with the king of hell.

He that has said good-bye to conscience, even he now finds it
difficult

To escape the punishment of the knife-hill and oil-pot.³

- (J.) Houses, gold and silver, land, wife, family,
Grace and love, rank and lust, all are VAIN.⁴

⁹ The explanation of this terse saying is simple. The caged fowl with his food represents the man who seeks to provide for himself in the ordinary way. As the fowl is put into the pot when it is fattened, so the poor mortal goes down to the grave at the appointed time. The wild crane without food represents the Buddhist priest without any means of sustenance. In his case the world from which to choose is all before him, and he will reach the Western Paradise at last.

¹ The Chinese, in common with other Buddhists, firmly believe that each man possesses three souls and seven spirits. Why this should be the case they cannot say. Even the priests have no explanation to offer of this curious theory.

² Buddha's name.

³ Two forms of punishment in the Buddhist hell.

⁴ It will be seen that the characters representing these several possessions are ranged above one large, elongated sign. This character, which is pronounced *Kong*, and corresponds pretty accurately to the Latin *vanns*, is thus shown to be the sum of man's earthly possessions and attainments; reminding one strongly of the words of the preacher—"All is vanity."

[The Buddhist priest, addressing the skeleton, who is here drawn to illustrate and enforce his discourse, proceeds:—]

How can you, sir, carry all things away with you?
A few layers of yellow earth cover all your glory.

(L.) A silver coffin worth 108,000 ounces of pure silver (about £27,000),

This man took pains to devise an ingenious device, but all is VAIN.

[The large white character on the coffin-end will be recognized as identical with the elongated under the list of houses, gold and silver, etc., below. In China it is customary to place some striking and significant device, generally in the form of a scarlet character, at one end of the thick coffins of the dead.]

(M.) To travel east, west, north, south, to see all life is vain;

Heaven is vain, earth is vain, including also mysterious man.

The sun is vain, the moon is vain.

They come and go, for what purpose?

Fields are vain, lands are vain, how suddenly they change owners!

Gold is vain, silver is vain, after death how much is there in the hand?

Wives are vain, children are vain.

They do not meet again on the way to Hades.

In the *Tatsang* classic vanity is lust,

In the *Panrohsin* classic lust is vanity.

He that travels from east to west is like a beautiful bee;

After he has made honey from flowers with all his labor, all is vain.

After midnight you hear the drum beat the third watch,

You turn over, and before you know where you are you hear the bell striking the fifth watch.⁵

To carefully think it over from the start, it is like a dream.

If you do not believe, look at the peach and apricot trees,

How long after the flowers open are they red?⁶

If you regard prince and minister, after death they revert to the soil,

Their bodies go to the earth, their breath to the winds,

Within the covering of yellow earth there is nothing but a mass of corruption; they pass away no better than pigs or dogs.

Why did they not at the beginning inquire of the Buddhist priest Che?

There is one life and not two deaths;

Don't brag then before others of your cleverness.

A man during life owns vast tracts of land,⁷

After death he can only have three paces of earth.⁸

⁵ Daylight.

⁶ i. e. They drop off and perish.

⁷ Literally, 15,000 square acres.

⁸ Literally, 8 feet by 12; enough to bury him.

To think it over carefully after death, nothing would be taken away;

The Buddhist priest Che has with his own hand written to you.

[At this point it will be seen that the winding convolutions of the priest's robe have reached the centre of his body. Here, as already mentioned, the heart is by the Chinese supposed to be located, and a good deal of the "ingenuity" referred to in the title is contained in the fact that at this point the characters refer to the heart. Hence the exhortation to "laugh loudly." To Western minds, the sudden introduction of three wholly disconnected lines breaking in upon the theme of the discourse is not sufficiently ingenious to dispense with explanation.]

The word heart:—loudly laugh!

Not much time need be employed in writing it,

It has one curve like the moon and three dots all awry.

The feathered tribe and beasts will also become Buddhas.¹

If you only repeat Buddha's name you will go to the kingdom that produces extreme felicity.

[At the point N. a layman is supposed to break in and remark:]

- (N.) "I see other men die,
My heart is nervous and excited,²
Not anxious about other men,
But because my turn will come."

[The literal rendering of this line is, "Look, look, the wheel comes to me!" The wheel of life, the inexorable turning of fate that now raises one man and then another, alternately exalting the beggar and debasing the prince, plays a large part in the Buddhistic conception of all things. It is referred to in lines 6 and 7 under the heading E. The idea of transmigration is connected with this doctrine.]

P. If you wish to escape the ills of life and death,

At once repeat Buddha's name.

If in life you repeat it often

Hereafter you shall reap extreme joy.

R. *Pikiu, Pikiuni, Yiuposeh, Yiupoi.*³

Virtuous men, virtuous women, and others who repeat Buddha's name

Shall together go to the Western Paradise.

S. On seeing this tract reflect, reflect.

T. *Kaolaishan*, disciple of Buddha, native of Chihli, has had this engraved and given away as an act of merit. The block he retains in his own keeping.

X. Respect printed paper.

¹Absorption into *Nervana* is here referred to, and not an indefinite multiplication of interior Buddhas.

²Literally, like a hot fire.

³A Buddhist charm probably derived from Indian names. The words have no significance whatever, being merely repeated as a kind of magic.

Z. On repeating Buddha's name 300 times fill up one of the empty circles with a red pencil. When all are filled up the total will be 180,000.

And this is the last word.

In face of doubt and famine, death staring his people in the face, the Buddhist priest Che propounds his scheme of salvation. The people are perishing hopelessly. In their extremity Buddhism shows them the way to the Western Paradise. To whom must they fly for aid? What must they do? Perform meritorious actions, and "on repeating Buddha's name 300 times fill up one of the empty circles with a red pencil."

And then begin again. "*O-mi-to-fu*" 300 times and a red pencil-mark; 300 more times, another pencil-mark; 300 more, another. And so forth.

When 180,000 repetitions of Buddha's name have been faithfully pronounced with earnest lips by the distressed soul, the tract is full. But the drought still continues. What now? Begin again. A new tract; the same red pencil; precisely the same process!—300 repetitions and a dot.

But the children are dying! Repeat Buddha's name. The town is desolate? His name cannot have been pronounced a sufficient number of times. Reiterate it yet again. "*O-mi-to-fu! O-mi-to-fu! O-mi-to-fu!*"

But is there no end?

None. Absolutely none.

And so the devotee goes on, for the way to the Western Paradise is long. In the chill of the black midnight and in the grey dawn he rises to repeat Buddha's name, "*O-mi-to-fu, O-mi-to-fu, O-mi-to-fu,*" he mutters, unendingly, in a monotonous, singsong undertone. At his work he reiterates it; at his dressing; when he lies awake at night; in the street, in the field, in the temple, in the chamber of death,—"*O-mi-to-fu! O-mi-to-fu! O-mi-to-fu.*" And there is none to answer, nor any even to hear. Can we realize the meaning of this?

Listen to it! Listen to that cry, going up from thousands of trembling lips, aye, from millions of suffering hearts, daily, hourly, momentarily; a monotonous, unceasing repetition—"Buddha, Buddha, Buddha, Buddha, Buddha, Buddha, Buddha, Buddha," floating out into the mute, unheeding void!

And remember that Jesus hears it always: that He died in response to its unspoken pain and sorrow. Remember that, having committed to us its deep, all-satisfying reply, He says to us to-day, "Go ye into all the world and preach THE GOSPEL to every creature."

The last page shows *O-mi-to-fu* three hundred times. Please read it and then remember that you are entitled to only *one* dot in the endless appeal to Buddha for salvation.

